



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

spelling is probably to be attributed to negligent proof-reading; for example, Almohayes, Wofing, *responsa prudentum*, Kaimal Pasha, *Frangi mahab*, and the like. What to say of Ittahad, Ali Allahis, I do not know.

GEORGE FOOT MOORE.

HARVARD UNIVERSITY.

RELIGIOUS THOUGHT AND HERESY IN THE MIDDLE AGES. F. W. BUSSELL.  
Robert Scott, London. 1918. Pp. xiv, 878. 21s.

One's first query in regard to this exceedingly thick book is how, under present conditions in England, the author and the publisher could command the paper needed for the volume and the labor required to set it up. The book might well have waited till the war was over, and even longer. One also queries why the author chose his title, since only the last two hundred and fifty pages deal with the Middle Ages, or at least with those of western Europe. The previous six hundred and odd pages have been given to "Hindustan and the Religions of Further Asia" (pp. 11-300); to "Islam: its Sects and Philosophy" (pp. 300-508); and to "Greek Thought and Chaldeism: the Nearer East and Christian Heresy" (pp. 509-644). The work is thus a survey of the chief religions of the world.

The author has read many books and studied long. Whether he has any synoptical enlightenment of his own to contribute or the ability to give form and soul to his stupendous chaos of material, is another question, to which we fear the answer cannot be in the affirmative. An informing mind throughout the work is far to seek; nor do we find the author's style pregnant, or his method and presentation calculated to hold the reader's attention; neither is his comment particularly wise.

We say this much of the first six hundred and fifty pages. The author seems to grow weary as he enters upon the nominal subject of his labors. "Authority and Free Thought in the Middle Ages" is the title of the last general division. The heading of his first paragraph, in heavy type — "Gregory I as Starting Point for Western Development" — seems to preclude the idea that the prior four-fifths of the work have any explanatory value for what is now to be "briefly reviewed." "The period to be now briefly reviewed is held to extend from Gregory I (c. 600) to the catastrophe of the Papacy under Boniface VIII; though a glance may be given at the issues and developments in a yet later age, and we may have to include (for some purposes) the period ending with the settlement of the

Turks in Europe (1453)." Such is the wandering statement. We note that the following section treats of St. Augustine and Pelagius! Some of the paragraph-headings are naïve enough: "Erigena conveys Greek learning into the West;" *whence* is not indicated.

There is little more to be said. In the next two hundred pages the writer continues vainly endeavoring to assort his materials. The last sentence in the text (p. 806), which immediately precedes some seventy pages of "Supplementary Essays" in fine print, is enigmatical and portentous: "The remaining chapters of this book aim at tracing the evolution of modern State-sovereignty and the collapse of the idealistic standards and moral convictions to which the Middle Age has always (at least in theory) clung. They will be little more than a commentary or a paraphrase of texts or statements already familiar in these pages." Is it possible that a shortage of paper and type alone prevented another volume?

HENRY OSBORN TAYLOR.

NEW YORK.

THE THEORY AND PRACTICE OF MYSTICISM. CHARLES MORRIS ADDISON.  
E. P. Dutton & Co. 1918. Pp. x, 216. \$1.50.

Dr. Addison has written a sane, modest, and useful book. It is sane, because he refuses to dwell upon the extravagances of mysticism, barely mentioning ecstasy and keeping silence about levitation and such-like phenomena, but representing mysticism as continuous with well-recognized elements of mental life in general and the religious life in particular; It is modest, because he does not write as one who has attained, but rather as one who is on his way to a goal which is divined through the testimony of more advanced pilgrims and of which he too has caught encouraging glimpses. It is useful, in that he emphasizes the way rather than the goal, dealing more with the practice than the theory, with the science only as it bears upon the art of mysticism. In the present revival of interest in the subject, the tendency is to expound and defend the theory instead of promoting the practice, although the mystics themselves are unanimous that one must practically apprehend before he can theoretically comprehend the experiences which they relate.

So far as theory goes, the teaching of the book is perfectly simple. Man, every man, has longings which God alone can satisfy. To receive this satisfaction, he has a spiritual sense variously named by the mystics as *spark*, *scintilla*, *apex mentis*, *synteresis*, known to